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al and physical effects, than the plagues, earthquakes, and tornadoes of nature. That so impressed, they will speedily *free themselves from the evils and expenses of standing armies, garrisons, and ships of war*—that they will soon seek amicably to settle their national disputes by a CONGRESS OF NATIONS, freely chosen by the people in their respective countries—and that through such instrumentality universal peace and human brotherhood may be established, freedom extended, commerce promoted, and the arts, industry, and civilization of *each*, be made to contribute to the welfare of *all*.

In the ardent desire for fellowship and peace, and in the hope that both our countries may advance in knowledge and happiness, and seek to promote the happiness of all others, we remain your brethren, the MEMBERS of the NATIONAL ASSOCIATION.

Signed on their behalf,

W. LOVELL, SEC.

National Hall, 242, Holborn,
January 20th, 1846.

DEFENSIVE WAR.

BY REV. MOSES BALLOU.

May not war be necessary for national defence? If foreign powers attack us, shall we not fight?

It has been a most difficult question for me to decide; and yet, I sometimes think that it ought not to be. I have tried to consider the matter with all the seriousness that its terrible magnitude renders necessary. I have tried to investigate it as fully as I am able, and my firm conviction now is, that self-defence even cannot justify war.

I do not say how far *human* reason, which is more or less clouded perhaps by passion or prejudice, would lead to this decision: but sure am I that the *Divine* reason forbids it. God's law may express no *specific* prohibition that is direct and unquestionable; but, aside from the whole *spirit* of the gospel which is plainly opposed to it, there are specific commandments which must be violated by the practice.

But I cannot argue this question here. I merely announce my solemn conviction that no man can engage even in a defensive warfare sustained and justified by the principles of the Christian religion. And with the Divine voice of that religion sounding in my ears, I dare not go out to kill my fellow-men: men who have done no wrong but in obedience to their rulers: no, not to save my own life, property, or the government under which I live! If there is no other alternative before me but to give up all these, or violate the requirements of my Heavenly Father, then, as a

Christian, I cannot hesitate a single moment in my choice. No dearer are these to my heart than was the "only son" Isaac to the heart of Abraham; and him he gave freely because *God had commanded it!*

The government under which I live I deem by far the best on earth, but it may be overturned: its noble principles may be crushed for a time; the tree of liberty may be hewn down, and the monarch's throne, or any thing else which the folly of human wisdom may devise, usurp its place; and deeply, bitterly, as I should mourn over the event, fervently as my prayers would go up to heaven to avert such a calamity, it would not all give me a single pang in comparison to the conviction that we had wilfully and madly bid defiance to the laws of God. I feel that Christ's kingdom ought to be dearer to us than human kingdoms, and the Divine laws of higher authority than mere human opinions.

I say this only to meet the common supposition that such a crisis can and may arise; but is there any good ground for this supposition? Is not such an issue not only improbable, but morally impossible? I do not ask if a professedly fighting nation can be brought to this extremity.—Doubtless it could, and indeed might naturally expect it. But can a truly *Christian* people, a people that feel and act as the gospel dictates, ever be compelled to fight, or lose life, liberty, and the proper pursuit of happiness?

I know of no instance in all history, either of nations, parties, or individuals, that would seem to justify such a belief. I know of nothing which would indicate that a peaceful and unarmed nation, a nation throwing itself unreservedly upon the good faith of others, one which had proclaimed to the world that it designed to be Christian, that it was the friend of peace, that it would have nothing to do with wars and fightings, would ever be directly attacked by any people. Perhaps the experiment has never been tried sufficiently to enable us to judge. I wish that it could be. I think it is high time that it was. Nations have tried the war principle long enough. Let them now try the principles of the gospel. For thousands of years have they struggled to protect themselves and their rights by hatred, violence, and blood, and how have they succeeded? Generally, very much like the Scotch boys mentioned by the Ettrick Shepherd, who, after beating and bruising each other, closed their fight with the mutual declaration, "If ye'll let me alane, I'll let ye alane."

I wish they would give more christian means a fair trial. I wish they would lay by helmet, gun, and sword, and try the weapons of simple truth and reason wielded in the spirit of forbearance and love. If the people of our country would but bring themselves up to this: if they would disband their armies and put them to some industrious employ-

ment; convert their ships of war into merchant-vessels, "beat their swords into ploughshares, and their spears into pruning-hooks," and say to the wicked, fighting world, in manly and christian tones: "we detest war, we will have nothing to do with it, we do not hate our fellow-men, but love them, and we had rather bear their wrongs even than to do wrong to them;" I do not believe that there is that nation on earth so diabolically savage as ever to wish to molest us. I believe that it would throw over us a great moral shield a thousand-fold more effectual than war ever gave to any people on earth.

I would earnestly ask any man to point to a single instance in which this Christian practice has ever failed to give security to those who have adopted it. Certain am I that in all cases which have come to my knowledge, it has justified the wisdom of him who demands it of us.

Did not Wm. Penn, and his band of peace-loving Friends, walk in freedom and security surrounded by the war-knives of a murderous foe; simply because they were true to their Christian principles and would not fight? And were not those who girded on their armor, and depended upon their war-implements for defence, cut down without mercy, and their wives and little ones given to the tomahawk and the flames?

O, I am almost led to think sometimes that we have not learned the first rudiments of our holy religion! We have not *faith* in it. We dare not trust it. We feel safer even behind the musket and the cannon than we do reposing in the truth and protection of God.

Whoever may be our enemies, be they men or fiends, *love* will do more for our protection than *hatred*. The angel of peace will give us greater security than all the armed legions that can be marshalled by the war-god.

[From Douglass Jerrold's Shilling Magazine.]

**TO EBENEZER PRUNE, GROCER AND GENERAL DEALER, OF
THE TOWN OF NUMSKULL.**

DEAR EBENEZER,

Your letter came to hand. There was no fear of that. No letter that showed a man to be a fool, ever yet miscarried. And a pretty noodle your bit of foolscap paints you. What! you're glad we're going to have out the militia? You're delighted to find we've so much blood in us? Blood, indeed! What business has any decent Christian man with blood, unless in the way of black puddings?

Well, at your time of life, I didn't think you could have had the pipe-clay fever so strong upon you! And yet it only makes out a notion of